

BLUE GRASS BLADE

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DEVOTED TO THE PROPAGANDA OF FREEDOM OF THOUGHT



DELOS ABIEL RODGETT.

Active and Willing Supporter of Free Thought Propaganda.

DELOS ABIEL BLODGETT

Few men in America have done more for the cause of Free-thought than the subject of this sketch. For years he has contributed freely of his ample means to further the interests of universal mental liberty, and he contributed with lavish hand. Quiet reserved, unostentatious, retiring, his name shone like some bright meteor, without effort, without intention on his part, because of the good he had done, not for any display sought, for he sought none. Now that death has laid him low, the Blade feels that it can pay no higher tribute to his memory than to give him a place in the honorarium list and briefly recount his career in these columns.

Delos A. Blodgett was personally unknown to the Blade's editor, and yet, when in the exercise of his duties years ago as Secretary of the Freethought Federation of America, appeals for help were made to Mr. Blodgett, never was there an appeal made in vain; therefore, it is by rather limited personal experience that we can speak of him now.

He was born in Otsego county, New York, on the 3rd day of March, 1825, and falling to his eternal rest during the past year, he was, therefore, about 83 years of age when the grim visitor came. When but four years of age, he went with his parents, Abiel D. and Susan R. Blodgett, to Erie county in the same State, and here acquired a common school education, which was his only opportunity in that direction. At the age of 20 years he left the paternal roof and entered the big world on his own account, and we now find him a raftsmen on the Allegheny, Ohio and Mississippi Rivers, rafting down to New Orleans. His health failed him in that Southern climate, and he immediately returned north, going to McHenry county, Illinois, whither his parents had now settled.

Following various callings, principally farm work, until about the fall of 1843, he went into Michigan, and began a period of labor in the lumber works in the vicinity of Muskegon. Two years of patient labor brought him to a point where he determined to embark in the lumber and logging business on his own account, and from that day, about 1850, the remarkable success of Mr. Blodgett goes to make up a considerable portion of the history of the development of the State of Michigan, now recognized as one of the largest lumbering States of the Union. Success led him to enter other spheres of human activity, and a little later he became one of the most prominent and successful bankers in that region, and dealer in real estate. Even at the time of his death he had large lumber interests in northern Michigan, and other business connections. Nor did he confine his operations to Michigan, for he made successful business ventures in the far West, including Washington, Oregon, and some of the Gulf States, while his real estate holdings took in Grand Rapids and Chicago.

During his entire career he was always known as a man of

independent thought. At an early age he thought himself out of all church teachings and openly espoused the side of Freethought. He attended a few of the National Freethought Conventions, without any display, his sole mission and purpose being to help. He was of exceedingly bright and cheerful temperament, of kindly and charitable disposition, generous to a fault, and faithful to every trust, domestic or public.

On the 9th day of September, 1859, Mr. Blodgett was married to Miss Jennie S. Wood, of Woodstock, Ill., from which union two children were born. One son and a daughter came to bless and brighten their lives. The former, John W. Blodgett, and the latter, now Mrs. Edward Lowe, both reside in Grand Rapids, Mich., the scene of their father's greatest activities. After thirty years of domestic happiness, Mrs. Blodgett died, and three years later Mr. Blodgett was married to Miss Daisy A. Peck, daughter of the famous author, William H. Peck, of Atlanta, Georgia.

Mr. Blodgett was always a close observer of human nature, and to this fact may be attributed a large proportion of his industrial success. It is said of him that his success in life "has left no rancor in the minds of his employees or his business competitors, and that it has never changed his manners or his extreme kindness towards others." Would that the great world had more such men, for the condition of the poor would be bettered considerably thereby. Accumulating wealth in his own name, he never hesitated or halted at doing good, and used it without stint or purpose in helping others, for their good, and to create some little happiness to the more unfortunate in life's battles. The cause of Freethought in America has enjoyed his bountiful hospitality, and when in stress he made the burdens lighter by his voluntary contributions thereto. As we said, at the time of his death, some months ago, the Blade was not made the recipient of his generosity, but one who has done so much, with the utmost cheerfulness, must be counted one of the immortals whose name shall never die so long as the human race continues to exist.

During the closing years of his life he was an incessant reader. He owned a magnificent library, and to this he frequently resorted for that recreation which tended to character building and the making of real men. His mind was as broad as the universe itself. Love of humanity was his cherished ideal. True friendship he sought to win by extending it to others, and by personal example he did more to enrich the name of Freethought than many who speak with their lips or write with pen.

Every liberal in America can afford to deplore the loss our cause sustained on account of his death. He had reached the age of 83 years, however, an age when Mother Nature gently touched him with her magic wand and the tired body gave way to welcome eternal rest.

Scientific Truth is By Nature Constructive

In a Reply to A. E. Wade, the Propaganda of Materialist Philosophy Must be Given a Constructive Side.

(By F. E. Sturgis.)

In your article, "Constructive Atheism," which appeared in the Blade of Nov. 29th, you appear to see Negation in the efforts of the Materialist Association "to build up an organization for the enlightenment and freedom from superstition of humanity." Have you not in your first paragraph given expression to a paradoxical opinion? It seems so to me.

If anything, the statement, "freedom from superstition of humanity" supposes a liberation, or relief, from a belief in a false doctrine, or system of ethics, which, if relating to religion, Rationalists, at least, declare to be superstition. If this assertion be true, and humanity—human beings—become by reason of their belief first, slaves to superstition, and afterwards become freed, liberated (mentally), through a breaking down or destruction of the belief in the superstition, some agency must of necessity have been employed to accomplish this mental change. There could be but one instrument used,—that of education. Right education, truthful information, destroys error. When human beings become truthfully educated, they can no longer entertain erroneous beliefs about superstition, or anything within the range of matters or subjects affecting the weal or woe of mankind.

Men and women, cultured and refined by education, become better citizens, more capable in every walk of life. If truthfully informed in regard to superstition, they become mentally free and are thereby enabled to perform works of the most far-reaching benefit to their fellow-beings. In this operation by which ignorance, the cause of erroneous belief in false theories respecting religion, resulting in mental slavery to superstition, becomes transformed by truthful information—education—into a power patent for great good to humanity, surely something of value along the lines of constructivism has been done. It follows from this, then, that right education—scientific truths—constitutes a constructive element in its application to human affairs, and one of its chief objects is to destroy ignorance, credulity and belief in false doctrines pertaining to mythical personages personified, and the projection of human life and individuality beyond mortality.

In very fact, education is the only known factor by which human beings can be successfully freed from religious nightmare.

If then, true education can and does replace ignorance with knowledge, thus becoming constructive in character, and it constitutes the basic principle upon which the Ma-

terialist Association has been organized, the vital factor with which the Association intends to enlighten and free humanity from superstition, upon what foundation does your charge of "Negation" rest?

Your attempt to sustain the Negation theory against the Materialist Association by making the Brotherhood of Man dependent upon a God Fatherhood, suggests more of sophistry than of philosophy. The relationship existing between human beings of the 20th century and their origin in protoplasmic or cellular life, and beyond to "first cause" forces, be they "Dynamic," "Great Spirit," "God," or any real or imaginary power, is so entirely remote in time and distance that it certainly cannot become a very formidable obstacle, or "negation", in opposition to the Association's propaganda work, and their efforts to enlighten and liberate humanity from the mental thralldom of superstition.

Friend Wade, let us not comfortably wrap ourselves in a cloak of self-sufficiency and complacently suggest failure, but endeavor to get the best possible out of ourselves in aiding in the grand work undertaken by the Materialist Association.

Let us, energetically and enthusiastically as possible, put our shoulders to the great Atheistic Ball-to-be, which that grand self-abnegating woman, Mrs. E. M. Bliven, has so ably set to rolling and to growing.

Her untiring efforts, beset from the beginning by obstacles which many a younger woman (or man) would not have met and removed in the brave and dexterous manner Mrs. B. has done, have been crowned at last in a success that should have shamed out of existence the discouraging word, "Negation," before it became materialized in public print.

Granting for the moment that your statement had some application in it to the objective foundation of the Association, I see no justifiable reason why on that account failure must logically follow the efforts of the Materialist Association. Construction cannot precede destruction. Great strides toward social, scientific civilization cannot be taken while superstition, ignorance and fanaticism continue rampant to the extent they now do in every nation on earth. They must be destroyed. To annihilate superstition—even the Christian wing—creates a gigantic labor, a labor of monumental destruction. Where labor is, there also is the laborer, in fulfillment of the law of supply and demand. Hence, while superstition remains to blight mentality, no cause but that of incompetency exists for the ringing of the death-knell of the Materialist Association of America, and ere long, I hope, of the world.

Christianity, Crimes and Criminals

Additional Statistics from Penal Institutions Showing the Immoral Influence of the Orthodox Faith.

PART 2.

(By E. Lewis.)

We have chosen Iowa for this letter. Iowa is also a model State, once a Prohibition State, somewhat after the manner of her sister Kansas. It almost corners with Kansas.

We will include Missouri, which completely joins on the eastern end of Kansas, and whose people are much like those of Kansas, but was never a Prohibition State. We want to show the reverend gentleman that his one Sunday School attendant in 600 convicts is not enough to salt the platter, nor will it convince intelligent people that the statement is true.

We will use United States and State statistics, which are authorized by both State and Nation.

The Biennial Report of the Warden of the Penitentiary at Fort Madison, Iowa, to the Governor of Iowa June 30, 1891: Des Moines, Pages 24-25. There were in that prison at the close of this report 440 convicts.

STATEMENTS OF HABITS.

Intemperate 245; Temperate 157; Moderate 28.

Religious Education—Baptists 12; Christians 7; Catholics 88; Presbyterians 8; Methodists 54; Episcopal 9; Lutherans 15; United Presbyterians 1; Latter Day Saints 1; Congregational 3; United Brethren 2; Unitarians 1; Dunkards 1; No religion 238. That makes 202 Christians to 238 non-Christians. That makes 26 more than one-half that are non-Christians, but we want to take into consideration that the United States Census Statistics gives Iowa but 23.12 per cent of her population as Christians, yet that less than one-fourth of her population furnishes nearly one-half of her convicts.

Now we will take the report of the Penitentiary at Anamosa, Iowa, of same date. In that prison there were 269 convicts. Their religious education was: Adventists 1; Baptists 22; Catholics 62; Congregationalists 4; Christians 3; Campbellites 1; Evangelists 2; Episcopal 8; Holland Church 2; Jewish 2; Lutherans 21; Quaker 1; Methodists 67; Presbyterians 21; Unitarian 1; United Brethren 5; Universalist 1; Infidel 1; no church 41. Total 269.

To combine the two reports makes a total of 430 Christians to 228 non-Christians.

Keep in mind that Iowa has but 23.12 of her population who are Christians, and out of less than one-third of population, the church furnishes almost two-thirds of the convicts. Is it even a supposable case that out of 709 convicts, only one and a fraction of one had attended Sabbath school? The Reverend had better pause and think before he dishes out such statistical grub to an Arkansas congregation, for some one may be listening. These are not days of utter ignorance and superstition. People do not all go to church with one eye rolled up toward an imaginary heaven and the other glaring down towards an eternal hell.

I have two reports of 1897. One from Anamosa, and the other from Fort Madison, Iowa, six years later than the ones above quoted. I will use them so that it cannot be justly said that I had selected the worst.

Biennial Report of the Warden of the Penitentiary at Fort Madison to the Governor of Iowa, June 30, 1897; Page 19:

Under the head of "Drink" habit—Moderate 125; Temperate 176; Intemperate 264. Total 565.

Mental Culture—Common 430; poor 121; good 14.

Religious Education—Adventists 3; Baptists 66; Campbellite 1; Catholic 103; Christians 51; Congregational 16; Dunkards 1; Episcopal 19; Evangelical 4; Friends 1; Hebrew 3; Holiness 1; Lutheran 27; Methodist 172; Mormons 1; Presbyterians 46; Quaker 4; Salvation Army 2; United Brethren 8; Universalist 1; no religion 32.

That makes 473 Christians to 22 Infidels. Not a bad showing for us.

Thirteenth Biennial Report of the Warden of the Penitentiary at Anamosa, Iowa, to the Governor of Iowa, for two years ending June 30, 1897:

Religious Education—Adventists 1; Baptists 52; Catholic 178; Christians 36; Congregational 11; Church of England 2; Church of God 1; Dunkards 1; Episcopalians 10; Evangelical 4; Jewish 5; Latter Day Saints 2; Lutherans 38; Methodist 132; not given 109; Presbyterians 38; Reform 1; Spiritualists 1; Salvation Army 2; United Brethren 5; Total 629.

Now there is in this report 109 not given. We are under no obligation to take the 109 to our side. We will not shove them on to the other party, in their condition. It would be fair to drop them out altogether, but we will be liberal with them and take them to ourselves, and call them Liberals. So that leaves this Report 520 Christians to 109

Liberals. We should never lack generosity.

Now to consolidate the two reports. It stands 1053 Christians to 141 Freethinkers. That is not a bad showing after assuming the fatherhood of 109 nondescripts. Instead of there being but one in 600 convicts who had attended Sunday School, the facts are, that there are more than sixty Sabbath school scholars in each one hundred convicts.

The United States Census of 1890 gives Iowa 5,530 church organizations, with 4,529 church edifices, with seating capacity of 1,203,185. Value of church property \$16,056,786, with a membership of 556,817. All of this church property is untaxed.

MISSOURI.

Biennial Report of the Board of Inspectors, Warden, Physician and Chaplain, to the 43rd General Assembly, 1903-1904, Jefferson City, Missouri:

Religious Beliefs:—Baptist 396; Roman Catholic 312; Christian 120; Dunkards 5; Episcopal 16; Hebrew 6; Lutheran 29; Methodist 335; Presbyterian 48; Campbellite 10; Liberal 5; no religious belief 522; Total 1794.

We will place the 5 Liberals with the 522 of no religious belief, which makes 527 Liberals, Freethinkers or Infidels, and subtract the 527 from the total 1794, we find 1267 Christians, or more than sixty Christians to each one hundred of convicts, instead of one in 600, as the Reverend is said to have reported. That is not a bad showing for us yet.

The reader will observe that this Missouri report is of 14 years later date than the other reports I have used. I have no other report from Missouri.

We will give the United States Report on Churches. In 1890, Missouri had 8,064 church organizations, and 6,121 church edifices, with 1,859,589 seating capacity, and \$19,663,737 valuation of church property, and 735,839 communicants or members. Her membership was composed of 27.47 per cent of the population as members of her churches. This \$19,663,737 of property is voted out of taxation. What for? For the moral effect the church has upon civilization in furnishing two-thirds of the convicts for our prisons.

It is a notorious fact that the Sabbath schools are the recruiting offices for the churches. Precious few join the churches who have not been trained from early youth in the Sabbath schools.

(To be continued.)

Freethought Funeral Oration

Delivered Over the Corps of a Devoted
Friend from a Pure Materialist
Standpoint.

(By A. Lutterman.)

Kind Friends:—This is probably the saddest hour in our life when we part with a friend whom we dearly love. We do not mourn because we believe that our departed friend has passed into a state of untappiness and pain, for we know that death ends all suffering. Our sadness arises from the necessity of parting with one so manly and kind as the one whose remains lie before us.

While we regret his loss and miss him in our daily life, we will not lament the inevitable. Death knows no earthly titles. The noble and proud must submit as well as the humble and poor. The wintry frost of death nips the flower of life, and everything dies to live again. As death is both natural and inevitable, we, as rational beings, ought to regard it calmly.

Man springs up like a tree; at first the tender plant; then he puts forth buds of promise that bloom for a time, but gradually fade and pass away. Man, like the green grass, coaxed by the gentle rain and spring air, lives for a season, but is bleached by the autumn frost, withers away and acts as a fertilizer for the following season. The universal law of decomposition acts only upon life that has reached its highest unfoldment and which demands a change. One generation passeth away and another generation cometh. Nature ushers us into the world without our consent or knowledge, and takes us out again with the same disregard of our wishes. In youth we cling to life and are terrified at the very thought of death. Youthful tendency is like a green apple which clings to the branch and cannot be plucked thence except by breaking the twig on which it grows. Old age, on the other hand, has lost its strong attachment to life. It is like the ripe fruit; you touch it gently and it drops freely to the ground. The mellow age man sinks into the sleep of death as gentle as an infant falls asleep upon its mother's breast. The tender hand of death is soothing for the weary. It stops all pain; it knows no sigh or sorrow; it gives peace and everlasting rest. Death is not an enemy or a terror or a penalty for existence, we cannot grieve when nature sin, as some of our Christian friends claim it is. Death is as natural as birth and makes no distinction. Whether Christian or non-Christian, whether we believe or not, we all go the same path of life and sooner or later the mother earth that nourished us

shall take again that which belongs to her. And thoroughly convinced as we are that nothing is ever lost from the great storehouse of existence, we cannot grieve when nature takes again to her great fount of life the elements she had loaned us for awhile in the form of our beloved friend. All earthly things vanish and pass away; the new is built out of the ruins of the old; the fountain of life is fed by death; that which now lives once died, and that which once died now lives.

When the old oak is visited in vain by Spring, and light and rain no longer thrill, it is not well to stand leafless, desolate and alone. It is far better to fall where nature softly covers all with woven moss and creeping vine. As we stand upon the brink of crumbling time, we look across and see the other shore and mingle with dust again.

We should shed no tears, except the tears of gratitude that our friend has been with us and made this world better by his life upon it. He has set a good example before us. He was one who took great pleasure in the investigation of truth, and was a student of the grand, unchanging principles of the Universe. He was free from the blight of superstition, untarnished by the claims of priestly creeds and fables. His mind soared high in the realms of nature. No sacred scripture formed the base of his faith. By his example we have a right to think and believe according to the conscientious conviction. Reason was his only God. Justice his only Bible, and morality his only religion. He insisted that no one could be happy unless he made some else happy and gave freely to others the right to think that he claims for himself, knowing that in the realms of the mind a chain is but a curse.

His sympathies were not confined within the prison of a creed or dogma, but ran out in the world and over the walls like green vines, hiding the rude rocks and rusty bars with perfuming flowers. His life was one of usefulness, honesty and true morality. His conduct was squared by the highest principles of right and justice. He faithfully performed all duties bestowed upon him, and assisted his fellowman as far as circumstances would allow. We can pattern after his good acts with much profit to ourselves, and can strengthen our good intentions by often remembering the many good deeds he performed, and of his excellent character.

Sorrowing friends, I know how vain it is to gild a grief with words, and yet I want to take from every grave its fear. Why should we fear that which comes to us all? Our parents and forefathers have passed

away, and a like mortality will reign over our posterity.

When we take a glimpse of the past, we know of a time when we were but dust, but knew no sorrow, ache or pain; we were at perfect ease. Comparing the future by the past, we have nothing to fear. Death is but a link that locks the chain of the two eternities,—a clasping hands of birth and death,—a re-union of mortality.

I say, let us welcome death rather than fear it; we cannot gain by fear and grief, but we can replace it with the assurance that all is well.

AT THE GRAVE.

We will now consign the body of this loved one to the grave, and while we do so with reverence and respect, all fear is absent. In silence, on the bosom of nature who receives both the good and the bad, we replace her own. Belief to her is no virtue. Unbelief no crime. Whether orthodox or not, it is all the same to her. The pomp and pride of life stops here; rank and station have found their end; social distinctions go no further; the storms of passion are over and perfect equality now prevails.

And now, with no shadow of fear, we trust Mother Earth with perfect confidence and give back her own, all that remains of this dear, affectionate friend and brother, whose work is well done. So let him rest in peace and bid him farewell.

The Squirrel Problem.

We are satisfied with our affirmative, viz: The man goes around the squirrel, and we rest our case. But replying to the Negative.

It is said that man does not go around the squirrel because he does not pass all sides of it. Putting this argument in mathematical form, we have:

The man passes all sides of the squirrel 0 times. Therefore, he goes around it 0 times—i. e. not at all.

Now suppose a case. Let the squirrel go around the tree the opposite direction and as fast as the man, then the man in making one round passes all sides of the squirrel 2 times and therefore goes 2 times around the squirrel. But this is absurd, since he has made but one round, so also the first conclusion is absurd.—A. A. SNOW.

WHAT THE CIGARETTE SAID.

"I am not much of a mathematician," said a cigarette, "but I can add to a man's nervous troubles; I can subtract from his physical energy; I can multiply his aches and pains; and I can divide his mental powers. I can take interest from his work; and discount his chances for success."

—Geo B. Wheeler.

If A Man Die, Shall He Live Again?

Until All the Evidence Is In no Christian
Should Presume upon an Answer.

(By A. A. Snow.)

"There never since the dawn of Christianity, were so many doubting concerning the future life as there are now; not ignorant or bad people, but the best there are or as good as there are. They are readers, thinkers, persons acquainted with philosophy and science and who study history, look into ecclesiastical traditions. This is the attitude of thousands and the number is growing."—Rev. Minot J. Savage.

Persons have existed on the earth since history began, perhaps before, believing in another life for man. Others knew nothing of such a belief. The earliest bible writers had no such belief. Many of them expressly denied it. Later on the belief was adopted as a feature of Christianity. If we ask the masses why they believe in another life, their answer is, "It is a divine revelation; the Bible teaches it." And most of them admit that without that revelation there is no foundation for that belief. But what is a revelation worth that contradicts itself? Will you say that you preach to savages today that their eternal destiny depends on their belief in another life, while such was not necessary for savages 4,000 years ago?

The judge says to the jury "Until the evidence is all in you presumably cannot decide this question justly." So the educated are more liable to decide the question correctly as to a future life than the ignorant. And the educated are rapidly coming

to doubt such life. They are coming to see that life is an attribute of organized matter and when it becomes disorganized, life disappears.

Now I will give an argument a little complicated, but I have a purpose in it. I leave others to give the more simple. I wish not only to show there can be no immortality for man without there is also for every living creature either plant, animal or microbe, but also at the same time, to show what vast fields of investigation there is before one has this evidence all in; and this will explain why the masses of the ignorant continue to believe in the superstition of immortality.

The evidence I refer to is founded on the science of Evolution, which shows that man has grown up from monads, the lowest of living creatures, and it cannot be that the immortal could evolve from the mortal since they are fundamentally opposite. It cannot be that we had a foreparent having no immortal soul while its own offspring had an immortal soul. But why, do you ask, is this argument complicated? Answer: Because it depends upon the truth of evolution, which in turn depends upon the truth of geology. These I could not begin to prove true in this essay, but will assure the readers that they have been proved and accepted by all the naturalists of the globe, who have had the evidence before them.

Lineville, Iowa.

Written for Materialist Association Symposium.

In the article, near top of third column, in regard to Bruno, instead of "telling" read "for telling." At the middle of that column read "God" instead of "good." On page 4, near bottom of column 1, read "Free Religious Association." Instead of "Free Thought Society." And I sincerely hope that the Blade will keep that last and decisive address of Ingersoll for sale, and never let their readers forget the duty of reading and circulating it. "What Is Religion?" Read his answer. Ever sincerely and gratefully yours,
T. B. WAKEMAN.

COMMENT.

Courtesy to Prof. Wakeman impels us to publish the foregoing letter, but the Blade repeats here what it has said to him in a private letter, that we would not willingly withdraw anything we have said about him.

Our impressions of Prof. Wakeman were formed more than a generation ago, when, being young and inexperienced, we looked to him for counsel and advice, and the years have strengthened the impressions then made. We do not hesitate to say that few minds in America can compare, favorably, with his, and as an exponent of the Positivist philosophy, he is without a superior. True genius is ever modest, as we have previously written, and we attribute Mr. Wakeman's dissensions to the ever careful, positive and painstaking mind of the author.—(Ed.)

BRANCH OF MATERIALISTS ORGANIZED.

Secretary J. Frantz Starts a Local in San Francisco under Most Favorable Auspices.

(By J. Frantz.)

The first meeting of the Materialist Association has passed into the history of this city of San Francisco at last, elected officers, and decided to meet every Friday evening at 8 p. m., at Jefferson Square Building, 925 Golden Gate Avenue. Although it had been raining all day there were plenty of members present whom the rain could not stop from coming.

I acted as Chairman at the beginning of the evening, and gave the reports of our convention, presented our aims read the constitution of our society, and finished with reading the editorial of the Blue Grass Blade in regard to Free Thought only. That is, I wish to conduct the meetings on pure Materialism, Science and Philosophy, and let the other isms be conducted by the other Societies.

Then I suggested the election of a Chairman who is perfectly familiar with the rules of order that relate to organization, and Comrade P. Heeley, a bright student of Science, was elected as Chairman. I only wished he could be elected a permanent

The Modesty of True Genius

Prof. Wakeman Dissents in a Mild Way
Against our Use of Superlatives.

"Toussaint Farm," North Mianus,
P. O. Coscob, Conn.,

Dec. 29, 308, E. M., 1908, C. E.

My Dear Mr. Charlesworth:—

The Blue Grass Blade came this morning with my picture, life notice and article, and you have my congratulations. Don't think that your good work is not appreciated because a few corrections should be made, to wit:

The folks here think you have done quite well with the picture, and that it is their "old boy" for sure. But he is shocked at your title, "America's Greatest Philosopher," etc., etc. It is not safe to apply superlatives to persons in a relative world.

Such words are too apt to become dangerous, ridiculous or even fatal. You did not mean to kill or hurt your old friend, so please to tone down thus: "One of America's Earnest Philosophers," etc., etc. But if your readers require "size measure," the word "Great" would certainly be far enough over the truth. Your life sketch was quite interesting to me,—with nothing worth correcting but this: He did not study "in," but "for" Europe. The law digest, however, which was to raise funds, was headed off by a rival work; so instead of "returning to America," he has always remained there, and took refuge behind the Bar, where he worked until he went to Oregon, and was then admitted to the Bar upon an A 1 certificate from the New York Supreme Court after a practice of over forty years.

BLUE GRASS BLADE.

Chairman, as I don't remember of any chairman who has acted in such perfect harmony with our members as he did and with such thorough knowledge in regard to organization. He also possesses great talent but he suggested the election of a Chairman at each meeting, and it has been approved of.

Then came the election of a local Secretary, and although Comrade Jose Noel is already a Secretary, he has been re-elected as such; that is, the Secretary of our local San Francisco Materialist Association, and I remaining the local General Secretary.

Then came the election of a Board of Trustees, and Comrade Keller Comrade Herman and I were elected to these offices.

For my part, I will try the best I can to make this Society a success. I expect that the other officers will do the same. The meeting closed and the further business postponed until the next meeting, which will be called, and I have already talked to Calvert Smoot in regard to delivering a lecture for us, and Comrade Andrea Lindal who has just become a member of our Society, a writer for Scandinavian papers, will deliver several lectures for us. The first lecture will be on how she became an atheist, and will be delivered on Christmas night. She has promised to invite some ministers to take part in the discussion.

The meetings will be conducted on a similar plan as the Free Discussion Society, with a few exceptions. I will also see that literature in my line shall be for sale on the table and also distributed free. I will try to get all the subscribers possible for our Freethought papers and magazines. I intend to introduce a new plan for those who are unable to speak before an audience, though I will invite the asking of questions

by mail; then there will be plenty of time to study them out during the week and have them answered the following meeting. This plan I think will make the meetings interesting. As for further details, you will hear from us before long.

P. S.—I have secured up to date 225 members.

PROGRAM FOR 1908-1909.

Lectures on Materialism, Science and Philosophy.

"Materialism versus all other isms."

A debate between J. Frantz, State Secretary of the Materialist Association, and Geo. E. Kendall, of England, a very able thinker and speaker, Friday, Dec. 25, '08.

"Humboldt, the Great Scientist."

By Dr. E. D. O'Brock, the Picture of Darwin, Friday, Jan. 1st, 1909.

"How I Became a Materialist."

By Mrs. Andrea Lindal, a Scandinavian Writer and Lecturer, Friday, Jan. 8, 1909.

"Organic Evolution."

By Geo. E. Kendall of England, Friday, Jan. 15, 1909.

"The Folly of Visions."

By Mrs. Andrea Lindal Friday, Jan. 22, '09

"No Gods or Conscious Life after Death."

By John Larsen, author of a very able book on Evolution, Friday, Jan. 29, 1909.

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Admission Free

8 o'clock sharp

so far from being able to prove a god exists, are obliged to call upon Atheists to prove there is not one, is very strong evidence that there is none. A god capable of building and running a universe and never making a mistake while his labors extend over infinite fields, ought to be capable of letting himself be known.

The Bro. says because force moves matter, matter does not move itself. Does this follow? A man does not walk, because his legs do the walking! Now if force is such an attribute of matter that without it matter could not be as we have shown, then when that force moves matter it is tantamount to matter moving itself.

Now let us see where we differ: I say force and matter must act together, and cannot act separate; while he contends that force may exist and even be organized in vacuity. Force plays between matter and matter, and we have no evidence that it ever plays between vacuity and matter, or matter and vacuity; or between vacuity and vacuity. By vacuity, I mean space void of matter. As a general formula, let A and B be separate bodies of matter in space. A and B move toward each other because of mutual attraction. This attraction is force. Here we have matter at both ends of the line. Again let A be a passing cloud (which is matter) heavily charged with electricity. By the way, electricity is always generated by matter, never by nothing. Now force, electricity and heat are all force in different modes; either one, under certain conditions, can be converted into either of the other two. If A charged with electricity, passes B charged the same way, there will be an electrical communication between the two. But if B be not charged, or less charged than A, there may be an electrical current pass from A to B until they are equally charged, when the current ceases. But if A or B be vacuity there will be no electrical discharge, which shows that electricity is a force depending on and belonging to matter.

A savage may take hold of a wire connected with a leyden jar charged with electricity; experiencing a shock, he exclaims: "There is a spirit in that jar." A mischievous person connects the wire with the ground, and the current escapes, after which the savage, trying the experiment again, remarks: "The spirit has returned to god who gave it." The Doctor sees some vinegar that has lost its strength, and as it weigh no less than formerly, concludes, like the savage, that its acidity has returned to Jupiter who gave it, as he does regarding dead men and mice. That the mind is an entity that may act independent of the brain, is a mere guess, a myth, founded on no facts in nature. The mind is doubtless the aggregate actions of the

Continued on Page 12.

Primitive Man is Not a Myth

Theists, in Argument, Seek to Dodge Responsibility by Demanding their Opponents Shall Prove the Negative of an Unprovable Affirmative.

(By A. A. Snow.)

While admiring Bro. Wm. D. Smith for the good spirit manifest, and especially for the encomiums extended to me in his article in the last two numbers of the 1908 Blade, yet I notice he thought I was cunning in dodging the issue, as he averred.

Did such cunningness equal his own when he called on an Atheist to tell how he knew there was no god, in place of informing that Atheist how he knew there was one? Is this the modern way of preaching to the heathen? You see it relieves the preacher of great embarrassment. Perhaps he was

trying to get the editor in as bad a fix as was the Irishman who was accused by five witnesses of stealing a pig. When the judge asked him if he could give any reason why judgment should not be passed on him, Pat replied: "Yer honor, ef ye will give me th days more toime Oi ken bring a dozen witnesses that will swore they didn't see me take the maseley swolne."

Well, I could hardly see how the editor could have made a better reply than he did to his question in a negative form as it was, but it appears it did not satisfy the Doctor. As he made this statement, "I deny that there are gods," I will propose this question to him, "How do you know there are no gods?" And when he answers it, we will know what sort of an answer ought to satisfy him as to the question, how we know there is not a god? The fact that Theists,

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GENERAL BUSINESS RULES.

ALL SUBSCRIPTIONS to the Blade will be discontinued at the expiration of the term for which the subscription has been paid up in advance. The address slip on the paper will show subscribers the date of expiration of subscription. Back numbers or numbers omitted will be sent, if asked for upon renewal in case of discontinuance.

SHOULD ANY SUBSCRIBER change his or her address, advise the office, giving both old and new address, as desired.

THE OFFICE of publication of the Blade is at 126-128 North Limestone Street, Lexington, Kentucky, to which all Freethinkers will be given a hearty welcome.

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ADDRESS ALL COMMUNICATIONS TO THE BLUE GRASS BLADE.
P. O. Box 393, Lexington, Ky.

WHAT SHALL WE DO WITH THE SCHOOL?

That the Correspondence School can be made a success so far as the cause of a higher education is concerned, has been well demonstrated.

Whether it can yet be made a paying institution, or even self-sustaining, is yet problematical.

Many of our friends have written, expressing a wish that we had not started the School, because of a dread of financial failure, and while the Blade has lost time, labor and money on the institution, which candor alone compels us to admit, we have laid the foundation for a larger and better institution, if willing hands only take hold and help.

Students who are now passing through the elementary grades of scientific education, under the School, will if they remain with the School another year, need the higher branches, such as philosophy and correlating subjects, including biblical literature and history; and while we are devoting our own time to the new students, assistance will be needed to look after the students taking the second year's course. It will be a physical impossibility for one man to give the proper and necessary attention to all the grades, preparing examination questions and passing upon the students' work; so for the better management of the School, some outside help will become a necessity.

One might ask, what is the School doing now, or, is it benefiting its pupils by the instruction now being imparted?

For answer, we need but refer to some of the quotations we have made from some of the examination papers, and before the next term commences the Blade expects to publish an essay from each, that they may be able to express themselves, in their own way, upon the subject.

What the Blade would like to do is to make the tuition free to all readers of the Blade, but to do that a fund will be necessary to carry it out. The plan we here suggest is to publish the examination questions each month in the columns of the Blade, advise as to the proper text-books, allow all readers to participate in the benefits without cost, have some competent and capable person to pass upon their examination papers, grade and make corrections where they are needed. But that person must be paid for his services, and this is where the fund will be required. It must not be a meager compensation, but one that will justify the time, labor and attention necessary to make the undertaking a success.

Our selection is Thaddeus B. Wakeman, who was formerly President of and a Professor in the Liberal University, at Silverton, Oregon, which is incorporated both under the laws of Oregon and Missouri. In our judgment, there is no more capable and competent person in America for such a task, and it will be of vast benefit to the Liberal cause in America if his splendid services can be secured to it through such a method.

At this writing, we have no purposely designed plan for securing Prof. Wakeman, nor have we consulted him upon the subject. In our opinion, the sum of one thousand dollars ought to be raised in some way to keep him employed in the cause, and our candid judgment is that such a Correspondence School as we have here suggested offers the best medium through which the Liberal men and women of America can obtain the benefits of his vast experience and wide knowledge acquired through half a century of patient labor, investigation and study. Within the next thirty days we would like to hear from the friends of the Liberal cause concerning their particular views upon the merits or demerits of this plan.

If you undertake to write on this subject, state any method you would like to suggest for the raising of the necessary money, and whether or not some other person would be preferable for such a responsible position. Also state whether or not, in your opinion, the system of free tuition through the Blade columns would be calculated to produce more beneficial results than the present system of charging a tuition fee.

We are now thoroughly convinced that the School is practicable and can be made a benefit and a success. The little experience we have already had leads us to such a conclusion. While it has not had the support it might have had, and ought to have had, we feel that once the Liberals can grasp the importance of such an undertaking, they will cheerfully stand by it.

One-half of the present school term is now past. We wish to begin preparations for the next ensuing term. For

this reason we feel that a little discussion among our friends as to methods would be both interesting and instructive, hence, we lay the matter anew before our readers in ample time to get ready for another opening in September next.

WHERE YOU CAN HELP.

If we can now sufficiently enthrall the friends of the Blade and get them interested in its welfare, its success and permanency is assured.

There are two things appearing in this issue to which we desire to call especial attention. First, the premium list we offer for new subscribers to the Blade during the year 1909, and second, the plan of patronizing those who advertise in our columns and making mention of the Blade when so doing.

The premium list ought to interest everybody. The dinner sets we propose to give away are of the best quality for the price at which they retail, while the books offered have a value all their own. Our lady friends desiring a new dinner set can get either of those offered for the mere labor of securing the requisite number of subscribers. The premiums selected will be sent immediately after the proper number of subscribers have been sent in. For further information, we refer to the advertisement on another page.

Regarding our advertisements, we have but to suggest that which every Liberal man and woman knows, that the average advertiser has persistently shunned the Freethought papers, but the Clinton Advertising Company, and the different seed firms now advertising with us, namely, H. W. Buckbee and the Great Northern Seed Company, have all made a break for the columns of the Blade, and it would be both a pleasure and a profit to us if you would patronize these firms when needing any of their wares, and mention the fact that your patronage has been given to them because their advertisement has been given to the Blade. Advertising helps to pay the expense of publishing the paper, and by following the plan we have suggested you are laying the foundations for a more successful publication of Freethought papers in America. Once the advertiser can be convinced that an advertisement, placed by him in a Liberal paper, has paid him well for his investment, it will encourage others to do as they are doing, and bring about an extension of such a patronage to other Liberal papers.

The Clinton Advertising Company should especially appeal to business men who wish to advertise their own business at small cost. Nearly everybody wants garden seeds, flowers and vegetables. Nearly everybody has to buy some kind of seed or other. We simply ask as a favor to us that you will try the firms advertising with us.

IMPORTANCE OF SCIENTIFIC KNOWLEDGE.

One of the commonest arguments so frequently advanced by the advocates of systems of theology, is that science is too weak to be relied upon, that it fails to satisfy the mind,

that it is unstable and constantly changing, hence, unreliable.

The intelligent mind will at once recognize that the very objections thus raised by theology against science, constitute its great strength. It used to be the fashion for man to attempt an explanation of nature from a very incomplete knowledge of man, but that rule has been reversed, for it is now the common usage of thinkers and investigators to use advancing science to explain man on the basis of a perfecting knowledge of nature. The most, and it may be said, the only, correct conception of all science, is that which regards it as the very highest stage of growing knowledge.

It is a matter of recorded history that no human pursuit ever made any material progress until science and scientific methods were brought to bear upon it. No department of human activity presents such wide proof of this fact as that of agriculture. Contrast the conditions of agriculture fifty years ago with the conditions that prevail today. Take into consideration the implements used, the methods of fertilization, the vast and intricate knowledge that has come to it. Many human pursuits slumbered along for centuries, unheard of and unknown, but the moment they had been touched by the magic wand of science, they awoke to almost sentient life and sprang forward with such leaps and bounds as to amaze and awe the beholder. Of course, god was there, at least, so say the believers, but he did nothing to relieve the situation, and it remained for science to open up the field which had been left to god and failure. Our whole state of existence has been altered, practically within a century, by science. We might say that even the face of the globe has been changed, and we owe it all to science, and science alone. Better still, science has other and innumerable treasures in store for us if we but call her to our aid.

It has been said of some of England's Kings that they never did a wise thing, or said one. Prince Albert, however, must be taken from that category. It may be true that he has done some things that he ought not to have done, and left undone some things that he might have done, but in corroboration of the position we have here taken, we feel that no better authority could be quoted. In an address delivered by him, at Birmingham, he is quoted as giving the following:

"It is sometimes objected by the ignorant, that science is uncertain and unchangeable, and they point with a malicious kind of pleasure to the many exploded theories which have been superseded by others, as a proof that the present knowledge may be also unsound and, after all, not worth having. But they are not aware that, while they think to cast blame upon science, they bestow, in fact, the highest praise upon her. For that is precisely the difference between science and prejudice; that the latter keeps stubbornly to its position, whether disproved or not, whilst the former is an unarrestable movement towards the fountain of truth, caring little for cherished authorities or

sentiments, but continually progressing, feeling no false shame at her shortcomings, but on the contrary, the highest pleasure when freed from an error."

These are startling truths to come from the lips of the defender of the Protestant faith in England. But what a strange truth was uttered in the description of the difference between science and prejudice! Could he not have as well said theology, as to use the term prejudice? All prejudice is not theology, but all theology is prejudice. But the contrast might be carried still further if a study of the results that have followed science and the results that have followed theology be made. All science is eminently practical. Theology is a guess made in the dark.

BELIEF AND CITIZENSHIP.

One of the leading newspapers of California utters a vehement protest against the proposed emigration of the Donkhobors from Canada to the land of sunshine and gold.

The protest is timely, and for the sake of the good people of the far West the Blade hopes it may prove effective. But it is not the fact of the protest upon which we desire to make comment, rather the motives that induced the protest to be made and the ground upon which the exclusion of this strange sect is sought.

In an editorial upon this subject, the paper in question says: "The Donkhobors are no good to any community. Their beliefs make it impossible for them to become good citizens, and they are a constant trouble to the authorities in any civilized country."

The objection may be a good one, and the Blade candidly admits that it is, but the principal fault seems to be that if the Donkhobors are to be excluded from the United States, and from California in particular, merely because of their religious beliefs, which, it is said, renders it impossible for them to become good citizens, could not the same objection be raised against many other Christian sects at present domiciled in this country? Are all the believers in all the innumerable Christian sects capable of being good citizens? Are not the Donkhobors also Christians? Do they not believe in a crucified savior for redemption from sin? True, they may have extremely peculiar notions about the manner and mode of their religious or devotional exercises, but at that they could scarcely be worse than the new sect calling themselves Holy Rollers.

When a Christian seeks to force his religion upon his neighbor through the medium of a policeman's club, is he really a good citizen? If not, ought he to be suppressed? Though different in their style of worship than the members of the Salvation Army, it is doubtful if they could become a greater nuisance or more objectionable pests.

Where the Blade sympathizes with the California effort to keep the Canadian sect out of their country, is that the proposed emigrants are not amenable to modern progress and religiously refuse to ally themselves with modern methods. Self-abnegation and self-torture seem to be their principal tenets, and such a class is by no means

desirable. But to exclude them on the ground that their religious beliefs prevent them from making good citizens of themselves, would constitute a good ground for the deportation of many who are now in the country and without whom the country would be far better off.

The sum of \$100,000 per annum is to be spent by the Roman Catholic Church in America for proselyting among the negroes of the South. Considering the naturally superstitious minds of the negroes as a race, so large a sum ought not to be needed, but when we consider what a graft can be worked by the church in the expenditure of such a sum every year, the promoters no doubt regard the undertaking as exceedingly promising. When Rome goes after things, she goes good and strong.

The Blade's Editor has accepted engagements to lecture at Circleville and Ulrichsville, Ohio; to speak at a Paine celebration at Dennison, Ohio, and to engage in a joint debate with Rev. Leander S. Keyser, at Canal Dover, Ohio. About five more engagements could be taken care of during the first and second weeks in February. Address the Blade for dates and subjects, etc.

THE 1909 EMERGENCY FUND

Gratefully appreciating the generosity of our friends for their contributions to this fund in the past, we cheerfully look forward to a renewal of their favors. During the past week two good donations to this fund have been made and we fondly anticipate that we can still carry our list of indigent and poor Freethinkers. The receipts are—

A. B. Bennett	-	-	\$ 2.00
Queen City	-	-	5.00
Total	-	-	\$ 7.00

ETRUSCAN INSCRIPTIONS DECIPHERED.

In a recent address delivered in California before a select audience of historians and scholars, Prof. Hemple, of the Leland Stanford University, made the important announcement that he had discovered the key by which to decipher the Etruscan inscriptions, which for so many years have practically defied the archaeologists. This is quite an important item, as by it the vast historical treasures of ancient Italy will be laid before the eyes of the historical world, and it appears that there is small doubt but what these inscriptions, once read, will disprove innumerable claims of theologians.

The Blade is pleased to announce that Judge Parish B. Ladd, that eminent Freethinker and historian, will discuss these inscriptions in our columns and furnish considerable data concerning the people of ancient Etruria, now a portion of Italy, thereby offering to our readers a rich and rare intellectual treat.

It must be admitted that Judge Ladd is well qualified to deal with a subject of so vast importance, and the Blade

deems itself especially fortunate in thus securing so important a work for publication.

These facts should offer additional inducements to our friends to secure a wider circulation for the Blade that these things may be as widely diffused as possible, for in a general dissemination of such knowledge our cause of opposing theology is made doubly strong.

When Lyman Abbott urged that the church "must meet the needs of the world" if it expects to succeed in the twentieth century, he admitted by implication and inference, that hitherto the church had both failed and refused to meet the world's needs, a fact known to every thinking man and woman. The church has never ministered to human wants and needs, but it has persistently demanded that humanity should furnish the needs and wants of the church on pain of eternal damnation in another world, and social neglect in this world. When the church can bring itself to really meet human needs it will not be Christian, but Humanitarian, and then it will no longer be the church. Perhaps Lyman Abbott overlooked this important fact.

Being asked to give a brief definition of Christianity, it is reported that Lyman Abbott replied: "Character." The definition may be believed in by Lyman Abbott, but millions will not accept it. At best it could be but an ideal thought, and not a practical result. Christianity has never considered character as worthy of toleration, unless it was accompanied by a blind belief and submissive faith. For centuries the church has taught, and the church still teaches, and it is reasonable to suppose that the church will continue to teach, that character amounts to naught in the sight of its deity unless belief is there. A man may have character, but minus belief he is sent to hell. A man may have lots of belief and absolutely no character, and he gets a harp and a pair of wings.

New England is evidently getting weaned from Puritanism, and is now able to take solid wisdom in chunks. Read the following from The Register, of Middlebury, Vermont:

"It would be mildly amusing, were it not evidence of the existence of 22-calibre souls, to hear men of prominence going around bemoaning the fact that Mr. Taft attends this church or that, and hoping that he will mend his ways, get beaten or join some church that will suit everybody—if this last were possible. Luckily for this splendid nation of ours, this feeling is not prevalent enough to do any damage; and may be a good thing for a few to have some kind of a bone to gnaw on, that their knuckles may not suffer. Eighty millions of people in a country with the possibilities possessed by the United States, have enough to think about without conjuring up any hair-splitting distinctions as to creeds. A man starting out in this big scene of action entertaining such narrow notions will achieve about as much

of a success as he would in marching up San Juan Hill with Rip Van Winkle's gun."

Rev. M. D. Kneeland, of Boston, recently addressing an audience in Pittsburg, very frankly admitted that men and women, as the world is today, would rather listen to the "strains of a vaudeville orchestra than the tunes of a church pipe-organ," and while the Rev. is to be congratulated upon his courage in making so bold an announcement, it is also gratifying to know that the church party now realizes that it is up against the real thing at last,—popular sentiment.

Members of a football team at Montelore, Penn., in their exuberance over a recent victory, committed a few youthful pranks, and being taken before Magistrate Wilson, that judicial officer gave the lads an alternative of going to church regularly for twenty-five Sundays, or spending so many days in jail. The boys took the church dose, because of their dislike for jail, but the paper reporting and publishing the incident, states that "two of the boys thought that jail would be preferable, but decided on the church sentence." It is evident those two boys have not an exalted opinion of god and his church.

Now, friends, seriously, if you intend making any new year resolutions, get away from the water wagon notion and other frivolities, but resolve firmly enough that during 1909 you will secure at least one new subscriber to the Blade, and more if you can get them. Having made such a resolution, make another that you will keep it.

It is very evident that Socialist advocates have but little faith in the pretensions of the orthodox clergy towards economic reform. A writer in the Wage Slave insists that if they be admitted into their organizations they be put at the "bottom of the class" and put through a form of probation. Only the preachers are responsible for this attitude of distrust.

The Christians complain that Nero fiddled while Rome was afire, but Christian preachers indulge in buffoonery while consigning millions of human beings to an eternal hell. Nero was an amateur beside them.

When the American church has gone the limit in the matter of side-shows as means of attraction, they will then have to compete with the variety dive for patronage.

PRIMITIVE MAN IS NOT A MYTH.

Continued from Page 7.

brain. Birds have been experimented with; portions of their brain removed. After which in some capacities they act as rational as ever, while in others their mind was absolutely inoperative. Man has accidentally injured portions of the brain with similar results.

In a mill there are different parts of machinery performing different functions. Say the pumping apparatus becomes disabled; pumping ceases while the rest of the machinery runs the same as ever. What is the ghost of this machinery doing while the visible portion is inoperative? What is the ghost of the injured portion of man's brain doing while that part of the brain is inoperative? Is it just waiting for the day of judgment?

The Doctor says, that if nature acts eternally the same under the same circumstances, as I aver, evolution cannot be true; it produces constant changes. A bright 12-year-old boy starts a snowball down a mountain, which in its journey keeps enlarging by newly-gathered snow. My friend exclaims that nature must keep changing to enable the ball to change in size. The boy replies: "No, nature stays the same; it's the ball that changes; and it changes, too, because nature remains the same."

He says, "Nothing ever progressed or retrograded." What does he mean? He denies evolution; but judging from his writings I infer that he is an educated man. Does he also deny geology? Geology shows that man appeared on the earth but recently, perhaps but 100,000 to 250,000 years

ago. The lower animals appeared earlier; the lowest first and the higher later on,—grading right up higher and higher with the ages; while millions of new species have in some way appeared since the first. More and more is it being proved by geology that they grade into each other; don't suddenly jump into existence; in other words, the higher evolve from the lower. Now I will ask him: "How did man get here if not by evolution?"

If species simply spring into existence, why has not he or any man in history ever seen any so come? We do see evolution doing its work today,—separating individuals into varieties, widening varieties apart in the direction of making them different species. Burbank, of the Pacific Coast, has made his name immortal bringing new vegetables, flowers and fruits into existence. Evolution is doing its work as long as variation continues. Variation is so great in the human race that any individual can be distinguished from any other man on the whole earth. I will ask him: Did the Negro and the white man spring from a common ancestor? Did the South African Bushman, with his ape-like features, his short stature, who dies of old age at 35 or 40? Did the Japanese and Chinese? Did the Englishman and the Dutchman come originally from the same forefathers? Did the ape and any of these at one time have the same father? The fact that none but the very rudest implements, along with thick human skulls, with shallow and low foreheads, and having long ape-like tusks, are found near the glacial period, proves that man has since been wonderfully improved upon. The Annos, aboriginal hairy people of Japan, are not far from a separate

species from the Japanese. These two races are not much more akin than the horse and the donkey. They will cross, tis true, but their offspring die off in a few generations, leaving each race distinct.

Some of the fossil remains of primitive man have been procured, wherein he shows himself to be mid-way between the human and the ape. See Haeckel's "Riddle of the Universe" p. 87.

One has recently been discovered in Southwestern France, and it is now in the Museum of Natural History at Paris. M. Perriere read to the Academy of Science a paper on the subject by Prof. Marcelin Boule, instructor in paleontology at the museum, from which it would appear that the skull's of a form intermediary between that of the monkey and the man. Its skull and chin were nearer that of man than that of any monkey now living, yet nearer that of the monkey than of any man now living.

The evidence I gave in my last proves that the horse did evolve, and since he did so, also did every animal on the globe, including man. Prof. Osborn, of the American Museum, writes me: "We are constantly discovering additional remains of the ancestors of the horse, and the evidence that the horse is descended from small five-toed ancestors is perfectly conclusive."

We do not contend that there is sufficient intelligence in the atom or nomad, of itself, to finally produce man, but that through the selecting or sifting process of nature, intelligence grows; as is proved by geology.

Now, dear Brother, how can there be sufficient intelligence in Vacuity, in just NOTHING, to do it?

Lineville, Iowa.

The Blade's Correspondence

The Blade Must Live.

CONN.—Answering your question in a recent issue, whether the Blade should live or die, I feel that for the sake of the enlightenment of humanity, it must live. As Freethinkers, we can ill afford to see the life work of that noble hero, C. C. Moore, meet with an ignominious death. No, by all means, no. You are certainly doing a grand work in the cause of humanity. Your articles by Ladd, Closs, Bowles, and others should be published in pamphlet form for general circulation. I am satisfied that you, as editor of the Blade, are losing both time and money, and as Freethinkers, we cannot expect our reward hereafter, as the

preachers do. Therefore, I would suggest a sustaining fund of ten dollars each from 50 subscribers, making \$500 per year. This would be a great deal less than pew rent. Besides, it would be for a cause that is benefiting and uplifting humanity. I will be one of the fifty. Now let us hear from everybody. Enclosed find check for \$2.00 to Emergency Fund.—A. B. BENNETT.

For a Bound Volume.

IOWA.—Enclosed find money order for \$3.50. Put me down for a bound volume of the Blade. I want it. It seems I am like the rest of the poor mortals,—it is hard for

me to raise the money and get out of debt.—C. FETTE.

Renews and Donates.

KENTUCKY.—Enclosed find check for \$3.00 to pay for subscription to the Blade for one year, and balance to pay subscription for some delinquent but worthy subscriber.—H. L. PEAK.

Wants To Help Us.

WASHINGTON, D. C.—Please favor me with sample copies of your paper. I will take pleasure after reading to place them in the hands of progressive people. Greater progress will be made in this century than in all past centuries. The great mass of people are thinking independently for themselves more than ever before. All advance isms and cults are accomplishing beneficial results. We are in the beginning of the Millennium. Ever yours for the best.—LEE CRANDALL.

Where We Missed It.

INDIANA.—Where you missed was in not dunning me a long time ago. Enclosed find P. O. Order for \$2.00; \$1.50 to set my subscription forward one year; 25c for A B C of Religion, and the other quarter to pay postage, interest, etc. I have no notion of letting my subscription go unpaid, nor letting the Blade stop on me. Fact is, the Blade gains in favor with me all the time. That it has greatly improved in the last year or so, no one can deny. "Let us keep steady in the boat"—ever standing for a nobler, higher, and purer life as the best safeguards for this life, and if so be, for eternity. If we could only get those propagators of religious superstition to come out squarely and fight us fairly, we would vanquish them quickly. They fight only on the style of the 'possum; that is, when they are backed into their dens, but the moment you pull them out into the open they "sull" on you, as if you were not "worthy their steel." But ah, is it true, that you are not worthy their steel? No, a thousand times, no! They only fear your steel. And now, I take this occasion to invite them into the open. Come with your prayers if you like; we have no dens to back into, no brass armor, nothing but a well polished and a well poised lance. And now, Mr. Editor, wishing you and your family a happy life, I am most truly yours.
—L. R. BROADWELL.

How To Help the Blade.

MICHIGAN.—I see by tab on wrapper of Blade that my subscription has expired, and I hasten to renew. Enclosed find \$1.50 to apply on my subscription. The best way to help the Blade has been considered, and I do not quite like the "note" way of Helen Philbrick's. Small notes are of no account if the maker does not "fork over", and might he not as well "fork over" before the note is issued? There ought to be from 200 to 500 Liberals who are subscribers to the Blade, who can afford to "plank down" from \$2 to \$5 apiece to SAVE THE BLADE. I am a man who works for a living, but as I neither drink alcohol or smoke, I am not a pauper, and I will be one of 100 or more to lend a helping hand for OUR side, as our Liberal papers ought never to fail. Don't all speak at once, brethren and sisters! I will send \$5 as soon as the hundred promise to do the same. Such a thing as delinquent subscribers to a Freethought paper ought never to be. All should be ready to pay. Of course, there may be exceptions, but they are few. It is a shame that Liberal papers are in such a condition. As we today are wholly indebted to the Freethought pioneers of the past for the little freedom we have here on this earth, we too should try, every one of us, to the utmost, to leave a better heritage,—more liberty—to future generations. This earth can only be re-

deemed from religious superstitions by work and endeavor. I was reading today an editorial in the Detroit Times, in which the editor bewailed the conditions today. He advances the idea that it is better for parents to lie to their children about Santa Claus than to tell them the truth!! I could not make out how he considered a lie was better than the truth, unless he was a faithful follower of Christ and St. Paul, and then all is plain. Myths must be believed and taught to the dear little children, or that greatest of all myths—Christianity—will soon be dead. Superstition is rampant today, and brethren, we cannot afford to let the fearless Blade die. Send in to the Blade, each one, what you can and will do.—F. B. HALL.

QUERIES.

Editor Blade: As God made spiders to prey on live flies and bugs, and tigers and lesser felines to live on men and smaller animals, is it any sin to feed live flies and bugs to spiders, or live men and animals to tigers and lesser felines? Is not God pleased with such acts? The terrible efforts of the victims to escape must be as pleasing to his sight as the "burnt" sacrifice to his olfactories, and merciless as this condition appears to us, there can be no sin, as it is in part a furtherance of his plans—his designs when he created this world, as shown by the present records. I hope some of the God-believing people will answer the questions above for my benefit, as I can see no love, justice, or mercy in the whole scheme, except the little that here and there appears in the man's heart. He appears a better being than his creator.—F. B. HALL.

Another for the Fund.

—It is with sad regret that I am compelled to say I cannot possibly renew my subscription to the Blade, but I do not want something for nothing, nor be indebted for my intellectual sustenance. On the other hand, our Freethought publishers, with probably no exception, are struggling desperately to keep their publications afloat, scarcely getting a decent living for their self-sacrificing toil; hence are in no circumstances to furnish free subscriptions, however much they may desire to do so. The cause of my own inability to renew is chronic ill-health, extending over a period of 30 years, in which time I have never been free from sickness, among other members of my family, until the death of my dear wife three years since. My own health has continued poor and failing until I am unable to earn my own living. I beg your forgiveness for thus thrusting upon you one more "hard-luck story", upon the ground that it is the only excuse that I can truthfully offer as a cause for non-renewal. In support of my assertion, I refer you to my good friends, Singleton Davis, editor Humanitarian Re-

view, Franklin H. Heald, and J. D. Shaw, all of whom have known me from 10 to 25 years. I wish to arrest your attention with personalities but a moment more and ask if you remember of meeting me in Chicago in October 1891? I was then on my way to my present home in California. I was introduced to you by E. A. Stevens. Prof. Bell was also with us,—Bell of Bennett Tilton's "Cupid's Yoke" fame. I sat in the audience of one or more of your lectures there.

Now a little along business lines. I think my subscription to the Blade expired about the beginning of this month, and the first number of the Blade in lieu of Higher Science was received in June. As I have been visiting among relatives here all summer, I have in moving about lost some of the Blades by loaning them to others to read, and would like to keep the file for reference, re-reading, and to loan to my friends at home. But most of all, I want to preserve Judge Ladd's articles, "Striking a Balance," some of which are in my missing numbers. The numbers of the Blade missing out of my copies since June 28, are Nos. 10, 13, 17, 21, 24, 25, 29 and 30. Those of the Ladd papers missing are the ones between 19 and 26; also between Nos. 28 and 31. What will the seven copies missing cost? What will the numbers cost containing the Ladd articles missing? Please let me know soon, as I expect to go to my home as per card inclosed soon. Yours for U. M. L.

A Grateful Beneficiary.

TEXAS.—Your kindness to extend my Blade to October of this year, I surely appreciate, and thank you for it. Now that I am behind again, I hate to receive your great little paper without paying for it, so I shall have to let it go for awhile, but hope it will not be long before I can remit. If any laborer ought to have his reward, you certainly should. The Blade has opened my eyes, my mind, and it is remarkable how misted humanity is generally by religion. How hard it is to get a subscription for the Blade. Well-to-do men read it and admit its truths, but would not subscribe.—***

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Parker H. Sercombe, Editor Tomorrow, 139 East 56th Street, Chicago, Illinois.

John R. Charlesworth, Lexington, Ky.

Marion W. Marley, Bucklin, Kansas.

A. J. Clausen, St. Ansgar, Iowa.

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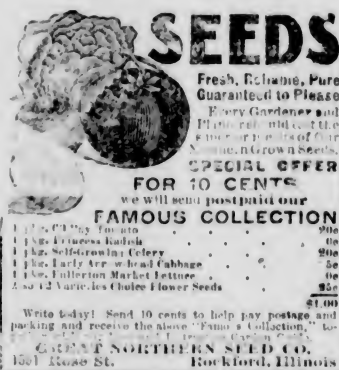
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